The Role Of Orientalization in the west's Attitude to Islam and its Civilization

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Introduction

The Arabic – Islamic civilization occupies a lofty position among the various civilizations of the world. Accordingly, human civilization can not be chronicled without it, nor can the structure of the history of knowledge be completed away from the foundation of this glorious civilization.

The heritage of Islamic civilization has aroused the concern of the west's scientists and intellectuals since the dawn of their modern renaissance which was based , Originally, on the principles and the co-nstituents of the Arabic-Islamic civilization starting from the tenth century (A.D), and for tow centuries ; concerning what is historically know as the movem-ent of transference and translation from Arabic into Latin and other western languages. During this active and scientific atmosphere ,"**the science**

of Orientalization " which is concerned with the west's study of the East and all of its components and constituents emerged. As time passed, the Orientalist's trends have varied and changed from natural and scientific trend to scientific ones which are ideology-ically directed ones that serve particular purposes whether economic , military , colonial or evangelist ones.

These are the major purposes of orintalization, even though it has assumed other objectives which claim and are coated by scientific neutrality .

But could the West excite its schemes which it has sought from the East and its civilization through the movement of Orintalization which is coated with scientific attitude ?

And have the Orintalists adhered to the rules of impartial scientific research in portray-

ing a sincere image of the East – the charming on their opinion – and representing it to the West, Or have they broken rules, and represented to the West what it sought by envoying them to the East ?

This is what this research would attempt to answer.

The beginning of the movement of Orintalization is usually chronicled in respect of the French **Gerbiere du Oriak's** Journey to Cordova in 967 (A.D), seeking knowledge and wisdom during the second relgn. The movement of Orintalization means the West's study of the East's nations' languages, religion, sciences, habits and beliefs, and their cultural history in general in the widest sense of the word culture(1) . Hence, we may consider Orintalization as an approach of visions, study, fixed and Organized (or easternized) writing, which dominate the inevitable necessities ,perspectives, Ideological inclinations which are superficially convinint for the East. Besides, the East is studied, examined, surveyed and Judged by certain cautious and hidden methods(2) .

The Orintalists' starting point was the study of Qur'an and Arabic language for fostering the idea of evangelism which was on of the real stimuli of Orientalization. Those who trace the intellectual movements in Arabic and Islamic states, would completely realize that most of which were embodied in the campaigns of westernization which had been launched by the states such as Indonesia , India , Syria , Egypt , Sudan , Northwest Africa and other states. Moreover, such campaigns of westernization appeard in a great deal of Orintalists' writing, aspecially in those by Snoke Hergrong, Mergiloth, Zwimer, Hoiar, Louis Bertrand and other .

According , the resolution of the European Ecclesiastical college stipulated that Arabic language should be Taught at five universities :

The French Paris, The English Oxford, The Italian Polonia, The Spanish Salamanca and the university of Korea. The Archbishop's school at Toledo had graduate a great number of Arabists who mastered the Arabic Language such as **Gerard the Kremonian , John the Spanish and Herman the German.** These Arabists and others transferred and translated the most important creations of the historical Arabic mentality into Castalian, Hebrew and latin language. Arabic sciences were transferred in mathematics, astronomy, medicine, philosophy, literature, poetry, Sufism (Islamic Mysticism)), architectural engineering and others. The Spanish Jews in Toledo played a prominent role in translating these sciences and Knowledge(3).

Such Translation Movement had remarkably lasted for tow centuries, to the extent that

we may say that it had been similar in its power, intensity and accuracy to the movement of Arabic translation in its golden age during the past Abbasid caliphate .

The transferred Arabic Treasures were like the basis upon which European universities in the thirteenth century (A.D) were established. Oxford university as being the first one in England to adopt El Hassan Ibn El Haytham's encyclopaedia "**Al Manazir**" **(Optics)** as a ideal model of experimental sciences, which is the dominant manner in the entire English Philosophy up till now . Moreover, Europe was extremely influenced by the works of Muslim philosophers, especially **El Faraby, Ibn Sina, El Ghazali, Ibn Roshed, and the Islamic theologists** especially **El Fakhr El Razi.** For instance, most of saint **"Thomas The Ekweeny's"** phi-

losophy is a mixture of the philosophy of **Ibn Sina, El Ghazali and Ibn Roshed** without mentioning their sources from which he had derived his material. As a result, he had not followed the example of his master **"Albert the great"** who was honest in referring to his Arabic sources. It is enough for us to know, that the famous Italian poet **"Dante"** had derived his **"divine comedy"** from the great Sheikh Mohi Al Din Ibn Arabi's **"Al Meariaj"** (ascention) which was translated by **"ventora".**

Besides, Europe also profited from the works of **Al Khawarizmy, Al Bairony** and others in mathematics, arithmetics and astronomy. Therefore, the Europeans Knew logarithms, zero, decimal arithmetic and astronomical almanac. Physicial **El Razi, Ibn Sina, El Zahrwi** and other Physicians' books were like the basis

which led to the astonishing medical advancement in the present western civilization. The best Proof is that the American university of Briston, devoted the largest part of one of its most beautiful building to the glorious achievements of **El Razi** the physician as one of the most disting wished eternal personalities of the human civilization.

To sum up, the European west managed by the aid of all what it had provided for the movement of Orintalization - starting from the tenth century (A.D) – to transfer the Western civilized pattern in a period when patch darkness of ignorance enshrouded all the areas of the Western world .

Now, as time passed, it has become obvious that Orientalization on took major heed of everything that is either Eastern, Islamic and

Arabic separately. It did this for several reasons and incentives[4]. There fore, Orientalization was concerned with Islam, Qur'an, Hadith (Prophetic tradition) , the prophet's personality (May the peace of God be on him) , Islamic jurisprudence, Islamic and Arabic history, Islamic philosophy, Arabic – Islamic civilization, the Arabs' physics, Islamic arts, the Arab society and its humanities Arabic language and literature Consequently, Orientalists wrote tens of thousand of books, issued tens of magazines and published tens of thus and of articles. Moreover, they translated an enormous number of Arabic books into various languages; they verified them, unfolded their manuscripts, arranged their indexes. As aresult, we could say that the Islamic Arabic thought become more clear, significant and genuine in the course of days, years

and generations[5]. This is one of the grave consequences .

We could identify the general features of the Orientalization concern with the aforementioned fields in the following[6]:

As for the concern of Orientalization with Islam, it was focused on studying its general characteristics, Including its emerence, spread, system, Ideological trend, real application, its universal and moral concept and other issues associated with it. The Orientalization concern with Qur'an took place via searching in its history, Organization, Collection, inspiration, genialness, interpretation, style and considering it the chief source of **shariah** (Islamic law) and its procedures.

As for Hadith (prophetic tradition), Orientalization devoted its effort to study its history, collection, recording, importance,

collection, recording, importance, narrators, position, style and its procedures and Islam's scientists' doctrines in external and internal criticism. Concerning Orientalization concern with prophet Mohammed (may the peace of God be on him), it was interested on everything associated with his personality, life, prophecy, policy, humanity , legislations, appeal, struggle, wires and his historical and human position. In addition, Orientalization was concerned with the study of Islamic jurisprudence and its Origin, sources, schools, doctrines, development, comparison and its association with faith, Sufism and Hadith.Moreover, Orientalization was concerned with the Arabic and their history through studying their states, tribes, the emergence of Islam and its historical role and the Ar-

abs' role in civilization and the summ-on to Islam.

As fore the field of Islamic philosophy, Orientalization was concerned with searching in its three sections: speech, Sufism and ethics, and its concepts of the major philosophical problems such as existence knowledge and man; its doctrines, prominent personalities, its relationship with Qur'an, Sunna, Faith and Shariah and its position among other philosophers. Besides, Orientalization was concerned with the Arabs' physical sciences; it was specialized in studying mathematics, arithmetics, astronomy, physics, chemistry, madicing pharmacology, plant, geography and other sciences which the Arabs' had Deve loped and by which the west was influenced, which in turn established its scientific

renaissance on their accomplishments and research methods in these sciences.

The attention of Orientalization to Islamic-Arabic arts was focused studying their own phenomena, artistic standards, decorative elements, several schools and the problem of photography in Islam. Moreover, Orientalization was concerned with studying their architectural art, museums and the growth of these arts. As for its concern with Arabic language, Orientalization was keen on studying everything that is associated with it; besides, dialectics, grammar morphology, intensity, its relationship with other languages, especially semetic ones and all that is produced this language due to its close connection with Islam , Qur'an, Hadith and Shariah.

The question that poses itself here is that how did Orientalization direct (or subject) all this Islam scientific material ?

The truth is that each Orientalist has managed to use his Islamic material to prove his own end. Some Orintalists prove that the spirit of Islamic civilization , in general , as it was in Sufism , and the crucifixed weaver, a Sufi person who advocated the theories of extremist Sufism, in particular is Christ-ianity. Some others prove that the essence of Islamic civilization as it appeared in jurisprudence in particular and in legislation in particular, is Judaism. Another orientalist asserts that the confirmation of Islam on equality, social justice, forbiddening of usury, hoarding money and restricting it to a few rich people, considering work as the sole source of value, a ruler's right to confiscate pub-

lic money and nationalization for the welfare of man may offer a new orientalist a Marxist study of Islam, Moreover, the spirit of trade and interests, disparity in income, free trade activity and the economy of market may offer another new orientalist a capitalist study of Islam. Hence , Islamic civilization would become a material for supporting Christianity, Judaism, Marxism and capitalism without searching into the Spirit of Islamic civilization perse, not as an end in itself but as a mean(7) .

Consequently, Orientalists stole into the colleges of Arabic language, and worked in servicing religious. Political and economic institutions in the West, just as their ancestors had don with kings and princes. Hence they intended to implant the principle of western education in the Muslims' selves so as to grow up as "western-

ized"; at the time when they used to perverse Islamic history and distort its principles[8].

The most prominent and real purposes targets behind the movement of Orientalism is undermining and uprooting Islam. This purpose was revealed by the Evangelism conference held in Cairo in 1906 and was attended by evangelists and Orientalists who examined the Islamic issue thoroughly and who to face Islam decisively, because "Islam is the obstacle in the way of the advancement of evangelism, and the Muslim only is our arch-enemy, " says some one of them. As a result, Orientalism serves the general evangelical targets determined by the Catholic church for their evangelical envoys to the East[9].

American evangelism was the essence of American universities Cairo, Beirut and Istan-

bul. This activity, however, was suppressed by conditions; there fore the mask was unfolded in Beirut when Muslim students protested against the attempts of christianizing them. "these are Christian faculties, established by the funds of a Christian people; they bought the land, they established the buildings, and set up and equipped the hospital, the institution can't survive, unless supported by these, and all this was done by these people to found an education provided that the Bible should be one of its subjects therefore the profits of the Christian reality should be demonstrated to each student ... and each student who joins our institution should know what is required from him[10] in advance", the administration of the university stated in a public proclimation which includes its objectires.

Moreover, the secretary council of the faculty declared in this Occasion that the faculty was not established for secular education, nor for spreading good manners. One of its major ends, however, was to teach the major truths in the old-Testament, to be a center for Christian enlightenment and influence and to reval all this to people and recommended it to them. But soon enough, those who were responsible for evangelism realized this error; they returned to work in the shadow of mysticism and secrecy and proposing the public Christian manner slogans such as innovation art , renaissance, freedom, etc(11). When colonialization dominated the black majority of Moslems in nineteenth century, the ideological inclination of Orientalization took place , when the colonial ideology pioneered by **Renan**, and after words, **Hanoto,**

Kromer, zwimer, Denlop and others[12]. Held its reins. Unfortunately, there were evangelists in the vanguard of these orientalists, they used to use Islam to refute to choose things which incited the westerners against muslims. After· words ame non- evangelist Orientalists who followed their example and they didn't follow the path of disinterested and impartial research. But firstly, the used to place accusation, then they looked for evidence which reinforce these accusation[13]. As a result, these Orientalists were responsive to orientalization for religious reasons which were the attempts to weaken Islam, doubting its value and proving the superiority of jews over Islam by claiming that Judaism was the first source of Islam, secondly, for political reasons associated with serving Zionism as a state[14].

Evangelism, orientalism, and Colonialism meet in the same field for serving international Zionism. Reality with its facts and events proves the authenticity of this development. Therefore, Colonialism had to penetrate into the east by all means to procure Islam from continuing the movement of civilization extension. It seemed that colonialism was one of the most slynificant motives of orientalism, because the west had to know evry thin about the east so as to dominate it. Accordingly, colonialism facilitated the evanglists' mission and provided them with protection, money and power to face Islam which is considered in the West's perspective as "a danger " , "a problem" and "a disaster" as Rhodenson says in his book entitled **"The Image of the Islamic World in Europe"**. Consequently, They must "struggle" to ward off this

janger. Rhodenson and other Orientalists forget that Eastern Christians who live among Muslims in every country, here and there, do not feel such a feeling, and they don't shere Rhodenson and the Christian west such as aggressive and Ressimistic Perspective against Islam. In addition, they have the same rights as Muslims inside their countries; why, then, had the Christian west formed that perspective? The answer lies in the depths and the mind of the forces that drive the Christian west, embodied in Jews; those who bear grudge, hatred and aversion against Islam(15).

One of the worest disadvantages of Orientalization(16) in the Arab and Islamic world was that it participated effectively in the Zionist movement which conformed with all the hostile forces to the Arabs and Muslims Despite the ac-

cumulated hostility between the West and the Jews throughout centuries. There is a dominant opinion indicates that the Islamic issue is completely different from the Jewish one. Since Judaism cannot play a positive role in the world whether in the far or near future, Islam possesses the ability a massive power to dominate both East and the West ideologically once again. It could resort to all the progressive forces which seek true development and progress. Hence, the inclinations of evangelism co-operated with Zionism of face Muslims. These are the joint hopes between Orientalists and Zionism. Yet the historical reality of the Islamic nation does not expect Zionism to have a prosperous future because it is an alien body which is not placed in its own soil, no matter how long it remains there, there will be only on result

which is the elimination of this alien body from its place. Perhaps the attitude of Orientalization was more dangerous than all of this because only it could view the clear objective perspective and reveal the doubtless truth, but it did not.. It conspired, however, with colonialization and Zionism in wipping out the truth and it took part in this historical crime against a nation that has presented nothing but goodness to humanity throughout history.

For instance, sayings such as[17] "Islam is a Christian or Jewish division" , "Muslim do not advance except through evangelical missions and following the Western example" and that " the recent Islamic renaissance is an epidemic and a plague", do not only indicate knowledgeable blindness or an error in vision, but also reveals secret, well known and traditional fanati-

cism in the depths of the Western awareness. One of the features of this fanaticism is emptying the content of Islamic civilization and denying its creations since the earlier foundations of inspirations even though its historical accomplishments in various intellectual transferring sciences, or pure intellectual sciences, or pure transferring ones. Moreover, these sayings also deny the recent Islamic renaissance which led to liberation from colonialization, establishing modern national states, and the movements of religious reformation which paved the way for most of the movement of national independence. This shows as if modern Islamic societies are incapable of renaissance, industrialization and civilization, and if they could, they would be influenced by the West as a pattern of modernization. Moreover, ancient Islamic civiliza-

tion was established on the basis of the influence Greek civilization and the other ancient Persian and Indian civilization. The ancient abstract creation , so that Islamic civilization may lack both spirit and land. As a result, the bare-. ness of civilization may be our destiny in history[18].

Vaughan Grownpaum represents to the West throughout his institutional authority in the universities of Chicago and California – "a distorted" image of Islam which indicates his hatred and fanaticism to this tolerant religion. Indeed, he wants to transfer this image to his Western fellowmen from different nationalities.

Vaughan Grownpaum assumes[19] that Islam is a unilateral and a unique phenomenon, in contrast with any other religion or civilization. Afterwards, he proceeds to show anti-human, in-

capable of development, self- knowledge and objectivity- in addition, he considers Islam as barren and non-creative neither scientifically nor authoritatively. Similarly, we find another Orientalists such as Goldshere- a Hungarian by birth and Jewish by blood – writes a book about Islam as a contribution to the fanatic campaign whish is launched against Islam and its adherents. He calles his book **"Shariah and Faith"** .

In this book, Goldshere simplified his speech about the origin of Islam and the supports which reinforced it through the ages-as he claims- he believes that Islam was not developed by prophet Mohamed (may the peace of God be on him) alone, but it was also developed by the following generations. Faith and Shariah started at the hands of Mohamed (may the peace of God be

on him) in the first century. Afterwards came intellectuals, venerable and unjust person and completed this naive heritage which the Arab prophet had left behind, and they added more in its quality and quantity until it reached to the extent we know in our age[20].

This is a false speech which is rejected by Muslims and it should be defended. It has a dangerous influence, however, on non-Muslims, especially the Westerners – Since this type of " venomous" Orientalization desires to from a peculiar attitude against Islam based on fanaticism to it; consequently doubting it along with the complete willingness of Orientalists to refute any criticizm raised by Arab and Muslim intellectuals.

"Orientalization Between its Opponents and Proponents" by Hisham Saleh gives us in-

sight into the other face of the issue of Orientalization, i-e on the part of Orientalists perse to answer back the Eastern criticism of their written by **Maxim Rodenson, Bernard Louis, Claude Kahin, Francisco Gabrielli and Alan Rosion;** all of them are answering back two main attitudes of those criticizing Orientalization and they are the attitudes of **Anwar Abd Al Malak** (1963) **and Edward Said** (1978).

A primal reading of the "answers" of those Orientalists indicate that as much as they managed to attack the East embodied in Islam and its civilization, they also answer back the criticizm of their attitude. In such answer, they attempt to refute everything with which the Eastern writings afflicted Orientalization (also superficially) via bringing to light some Orientalists, attitudes, those who study the East as an

absolute and scientific study which made them enthusiastic to defend it, not only in the East, but also in their own countries, the issue which exposed some of them to danger. This is the sorrowful image portrayed by Orientalists in answering back the Eastern intellectuals, criticism of Orientalization we can comprehend the dimensions of this image throughout surveying an abridged answer of one of the Orientalists, say **Francsico Gabrielli.**

Gabrielli is one of the prominent Italian Orientalists in the twentieth century (born in 1904). He was the first to answer back "**Anwar Abd Al Malak**" who criticized Orientalization in his book "**Orientalization** " there fore, **Gabrielli** defended Orientalization and its know ledgeable and methodical accomplishments. He called Arab and Muslim intellectuals to adopt

modern (or scientific) methodology on research. **Gabrielli** felt sorry because **"Anwar Abd Al Malak"** has fallen in the Ideological conviction of the entire Orientalists production. He considers his as a sort of rashness and exaggeration on which do not lead to the advancement of scientific research concerning the East and the Identification of the East.

Gabrielli decides that the oldest and most widespread accusation against Orientalization is that which states, that Orientalization was the tool (or rat least the supporter or ally) of the Western colonial penetration into land of Islam: " It is wrong and fallacious to confirm that the chief and sole incentive for the Western interest on the East from historic, linguistic, literary and religions aspects was associated with the political and economic schemes of colonialization"

he answers back. Indeed, he found some Orientalists who were agents of such Orientalization; besides they were used on tools for it (among whom were consuls, ambassadors, merchants, evangelists, military men and technicians who could be sued individually if it was necessary). However, a considerable number of senior Orientalists knew how to distinguish objectives and ends of their countries where they were found. Sometimes, however, they stood against such objectives.

Eastern Orientalists who criticize Orientalization, are free if they wanted to praise the Soviet Orientalization more than anyone else. This Orientalization the flags which oppose colonialzation to satisfy the people of the third world. This, however , is an insufficient justification to suspect any non-Soviet Orientalists, or charged

him of being an agent to colonialization. This means that they forget important names; for instance, the name of the Orientalist **Edward Brown** who spent his life struggling for the liberty and independence of Persia. Moreover, they forget the name of **louis Masinion** who was ones beaten by French fascists and policemen because he wanted to keep the promise he had vowed towards the Arab world. It is worth mentioning, the name of **leon Kitay** who was an object of ridicule in Italy; they called him "the Turkish" because he opposed occupying Libya. In addition to these names, there are many other names of senior Orientalists such as **Theodore Noldok, Ebinas Goldshere, Juliuss Felhauzen, Silvestern Dossasy, Solivan Live, Oldenburg, Bishel, Amary, Dozy, Bilio, Locock and Bartold.** These Orientalists would be

much surprised in their graves, if they heard that the scientific enthusiasm which had kindled their entire life was extinguished to the level of base services which were presented to the new or conqueror colonization.

Gabrielli's aforementioned speech indicates that it is a false call disguised with fairness. Indeed there is a number of Orientalists who were enthusiastic about the East and defended it in their writings. They were an inconsiderable number before the great majority of Orientalists (recruited) to execute the schemes of the West against the East, and eventually the outcome would be hostile to and distorting Islam and its civilization .

Gabrielli is far from being right – whather deliberately or unintentionally – because most of the Orientalists whom he had mentioned –

despite they indicated in some of their writings that the West had done the East grave injustice in particular aspects, they have other writing characterized with fanaticism in other aspects. Not to mention that some of whom mentioned by **gabrielli** had declared their bigoted attitude against Islam; they tried to doubt it via their attempts with worship and procedures. Moreover, the one who championed this serious call is the Jewish **Goldeshere** whom we have talked about earlier, and whom **Gabrielli** (squeezed) into the group of Orientalists who ever enthusiastic about the East.

This issue leads us to consider **Gabrielli's** attitude as confusion of facts and an attempt which is extremely peaceful, but in fact it is internally has aversion to the East in general, and

Islam and its civilization in particular; besides **Gabrielli** was for away from truth or right.

What aupports our deduction, is that the European West did not embark on studying the modern and contemporary history of the countries of the East-especially Arab and Islamic ones – as much the same as studying it in the middle ages I think that the significances behind this negligence is due to that most of this history is associated with the hostility towards Europeans. This is because it was at the same time of the period of colonization. For instance, how could Western Orientalists speak about the English's departure from Egypt; the failure of Napoleon's famous campaign, or the eruption of the great revolution of July, or the glorious victory of October. Besides, how could they describe **Abd El Kader El Gazaeri's struygle** – in the

country of the one million martyrs – against the bitter French occupation; how could they find the tongue or the pen to describe the history of **Omar El Mokhtar**; or the establishment of the countries of the modern Arab peninsula, etc.

These are brilliant pages in the Islamic and Arab history. At the same time, they represent embarrassing periods of time for the West, that is way most of the Orientalists did not venture to study them. This confirms that Orientalization is in all of its aspects driven by ideological and political purposes .

Commentary :

We wondered in the introduction of this research whether Orientalists adhered to the rules of impartial scientific research in their study of the East, Islam and Its civilization; or did they break these rules and presented to the West an image opposing truth and for away from reality?

The truth is that what we have presented in the context of this research replays in the affirmative on the second part of the question. We have mentioned that Orientalization had started, at the beginning, from the study of Qur'an and Arabic language for supporting the idea of evangelism which was one of its main incentives. We have seen how American evangelism was the center of America Universities in Cairo, Beirut and Istanbul. Besides, Orientalists used Islam as a tool for refuting it, and choosing

things which incite Westerns against it and Muslim. Some of them were responsive to the attempt of weakening Islam and doubting it value and proving the superiority of Jews on Islam by claiming that Judaism is the chief source of Islam by claiming that associated with supporting Zionism, we have seen – throughout the context of this research – that the worest disadvantages of Orientalization in Arab and Islamic world, is that participated effectively in the Zionist movement which conformed with all the hostile forces to Arabs and Muslims.

According, Orientalists played a bad role in distorting many religious and historical issues accompanied with ideological influence. Such distortion has extended to emptying Islamic civilization of its content, denying its creation since the dawn of inspiration and even its his-

torical accomplishments in various sciences and knowledge. Some of them believe that Islam was not developed by prophet Mohammed (may the peace of God be on him) alone, but it was also developed by intellectuals and venerable and unjust person who came after him and completed this naïve heritage. Some others believed that Islam is anti-human; it is nothing but the possession of women, cutting hands brutally , besides being barren, non- creative, authoritative and non-scientific .

Finally this is the image of Islam and its civilization presented by Orientalists to the West. Eventually, this issue leads is to admit that Orientalization is externally held responsible for the formation shaping and firmly establishing the bigoted attitude of the West against Islam and its civilization.

Footnotes :

1) Review, my article, The Drawbacks and consequences of Orientalization, Al-Ahram 11/8/2000.

2) Said, Edward Orientalization-knowledge-power-Establishment, translated by Kamal Abou Deep, Institute of Arabic Research, Beirut, Fourth Edition, 1995, p.214.

3) Harbi, Khaled, the previous Reference.

4) Orientalization has psychological, religious, ideological, scientific, historical, economic and colonial motives which are associated – for or near – with the main objective of Orientalization which is the domination of the East.

5) Symalovich, Ahmed, The philosophy of Orientalization and its influence on the con-

temporary Arabic Literature, Dar Al Ma'aref, Cairo 1980, P.172,.

6) Review the same reference, P.173 and other pages.

7) Hanafi, Hassan, The cares of thought and Nation, Heritage, age and modernism, First volume, Dar Kebaa for printing, publishing and distribution, Cairo, Third volume, Dar Al Ma'aref 1998, p.548,.

8) El Akiki, Naguib, **Orientalists,** Third valume, Dar Al Ma'aref, p.612, 1981.

9) Review, Maher Abd El Quader, "Heritage and Islamic civilization", Dar Al Maarefa Al Gamia, Alexandria, 1997, p.43-44.

10) El Ghazali, Mohammed, The Defence of faith and Shariah Against the Orientalists Accusation, fourth Edition, Cairo, p.11, 1395 (Hegita: the year of the Muslim era-

brginning with Mohammed's emigration). 1975 (A.D).

11) The same Reference, p.11-12.

12) Review, El Gendy, Anwar, Islam and Arabic Culture El Resalah printing House, Cairo (w.d), p.133.

13) Amin, Ahmed, The day of Islam, Cairo Edition 1958, p.113,.

14) El Bahee, Mohammed, Islamic contemporary Thought and its association with Western Colonialization, Dar Al Fekr, Beirut, p.588.

15) Revise, Maher Abed El Quader, a previous referance, p. 45-47.

16) Review, Symalovich, Ahmed, the Previos Reference, p.147 and other pages.

17) Hanafi, Hassan, the previous reference, p.551.
18) El-Akiki, Naguib, a previous Reference, p.614.
19) Said, Edward, Orientalization, p.296.
20) El-Ghazali, a previous Reference, p21.

عنوان الكتاب The Role Of Orientalization in the west's : Attitude to Islam and its Civilization

أسم المؤلف : د. خالد أحمد حربي .

رقم الإيداع : 2003/2002.

الناشر : دار الثقافة العلمية – الإسكندرية
ت : 5747034 – فاكس 5744990

رقم الطبعة : الأولى ديسمبر 2003.